A
FUNERAL SERMON
ON THE
DECEASE
Of the Reverend
Mr. Richard Mayo,
Late Miniſter of the Goſpel in *London.*

Who Died the 8th of *September*, 1695.

By *NATHANAEL TATLOR.*

LONDON:
Printed for *Thomas Cockerill*, Senr and Junr, at the *Three Legs* in the *Poultrey*, over-againſt the *Stocks-Market*. M DC XC V.

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TO

That part of the Church of Chriſt in *London*, of which the Reverend Mr. *RICHARD MAYO* was lately Paſtor.

Beloved in our Lord;

I *Here preſent you with the following Sermon, which I hope, will meet with a kind and favourable Reception from* You. *Indeed a ſtately Monument ſhewing the Excellency of the Work-man that* erected *it, as well as of him that is* encloſed *in it, is neceſſary to invite and gratify the curioſity of a* Stranger. *But any* little *thing, though ſo* mean *in it ſelf that it cannot challenge any regard upon its* own account, *yet is wont to have ſome value ſet upon it, becauſe 'tis* the Memorial of a Departed Friend.

The Relation *to you wherein both of us ſtood; the entire Affection you ſo juſtly had for* him; *the great kindneſs you have ſhewn* me *for ſo many Years, together with the* Additional *one of ſo* unanimouſly *fixing me in his room ſince his Deceaſe, do not only* juſtify, *but alſo* command *this my preſent Dedication.*

I ſhall

I shall now more than ever need your Remembrance of me at the Throne of Grace, in order to the discharge of the great Trust committed to me with Faithfulness and Success, so that none of you may want a Crown *of* Glory, *nor I*
1 Thess. 2. 19. *one of* Rejoycing in the presence of our Lord Jesus Christ at his coming; *which shall be the daily Prayer and faithful Endeavour of him, who is on many accounts, with great Sincerity and Affection*

Yours to serve You

In the Work of the Gospel.

Nathanael Taylor.

2 COR. V. 8.

We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord.

IN that Prophecy of our Bleſſed Saviour, recorded by the Evangeliſt, concerning ſome black and terrible Day, which ſome underſtand of the approaching ruin of the *Jewiſh* State, and others apply to the diſſolution of the World; among other things we are told, That *two Men* ſhall be *in the ſame field*; two Perſons *in one* and the ſame *bed*, *the one ſhall be taken, the other ſhall be left.* Somewhat like this the Sovereign diſcriminating Providence of God hath lately done among you. Not long ſince *Two* Perſons were working in this part of God's Field: A few days ago there were *Two* that were wont to ſtand in the ſame Pulpit; the *unprofitable* Servant indeed is *left*, but Alas! the *very Valuable* one is *taken.* The firſt remarkable ſtroke that was given him, was *in this very Place*, and in the midſt of his Work; and the change that it made in *his* Countenance, and thereupon in many of *yours*, you cannot but remember. Death purſued the Blow that made the ſtrong and fruitful Tree to ſhake, till at laſt it fell to the Ground. And now, if like the Sons of the Prophets we ſhould ſeek our *Elijah*, it would be in vain; for he is *Aſcended.* 'Tis to no purpoſe to enquire for him at his own home, for he is Luke 17. 34, 36.

abſent from his Family. 'Tis a vain thing to ſearch the houſes of any of his People for him, for he is abſent from his Flock. It would be loſt labour to ſeek him any where here below, for he is *abſent from the Body* too, and *preſent with the Lord.* Our time and pains will be far better employed in ſeeking after ſome portion of the ſame Spirit that reſted on him, that ſo we who have ſo lately followed him to his Grave, and muſt ere long do ſo in another ſenſe, may follow him to Heaven too. For the hour of our deceaſe will come; whether we are *willing* or no, we alſo muſt ere long be *abſent from the Body*; and I wiſh our being *preſent with the Lord*, were but as ſure as that is. For could we but ſay upon good grounds with our Apoſtle and his Brethren, that *we are confident* of this; we ſhould not ſtop there, but be able to go on to the end of the Text, and add, *we are willing rather to be abſent* from the one, and *preſent* with the other.

In which words you have theſe three Parts.

1. One of the true Notions of Death. 'Tis a being *abſent from the Body.*

2. What immediately follows upon it to a holy Soul. He ſhall thereupon be in Heaven; which the Apoſtle deſcribes by one of the greateſt Privileges of it, being *preſent with the Lord.* 'Tis the Lord Jeſus Chriſt he here means. For of him is this word *Lord* uſed in the *New Teſtament*, as peculiarly belonging to him. And in other parallel places the Apoſtle deſcribes the happineſs of Heaven by our being *with Chriſt*, and *being for ever with the Lord*; where the Context plainly ſhews, that *Chriſt* is meant; for 'tis that Lord that ſhall deſcend from Heaven with a ſhout, and whom they that remain alive to that day ſhall be caught up to meet in the Air. And ſo our Saviour himſelf was wont to deſcribe Heaven. *Where I*

Phil. 1. 23. 1 Theſſ. 4. 17.

am,

am, there ſhall my ſervant be alſo. And, *I will receive you to my ſelf, that where I am, there ye may be alſo.* John 12. 26. Chap. 14. 3.

3. The frame of his Spirit, and of other holy Men like him, in reference to Death on this account. *We are confident, I ſay, and willing rather to be abſent from the body, and be preſent with the Lord.*

I ſay; Theſe words are not in the Original, but are well put in by our Tranſlators. The Apoſtle had ſaid this before, *v.* 6. And after the interpoſition of a ſhort Parentheſis, *v.* 7. For *we walk by faith, and not by ſight*, he here repeats it, leſt any ſhould ſuſpect that theſe great words had haſtily dropp'd from him. He intimates hereby that he had well-weigh'd the Point, and that this was indeed the ſettled temper of his Soul.

We are confident; *i. e.* we are well aſſured of Heaven; or, we are full of holy Courage to venture on all dangers that lye in the way of our Duty, and are able to look even Death it ſelf in the face, without the leaſt degree of fear.

We are willing. We do acquieſce in and approve of, as the word ſignifies. We are willing *rather*. We have a natural Inclination to continue in this Body; but yet this is over-ruled by Reaſon and Grace to that degree, that of the two we like this better, to lay down theſe our Earthly Tabernacles, as knowing the advantage we ſhall receive thereupon by being immediately introduced into the bleſſed Preſence of Chriſt above. εὐδοκοῦμεν.

From the words thus open'd, many Doctrines might be raiſed; but I ſhall confine my ſelf to theſe two.

I. *'Tis a moſt deſirable thing to a holy Soul to be preſent with Chriſt in Heaven.*

II. *'Tis poſſible for a holy Perſon to be willing to dye, rather than live any longer, that he may be with him there.*

I. *'Tis a moſt deſirable thing to a holy Soul to be preſent with Chriſt in Heaven.*

In ſpeaking to this Point, I ſhall ſhew you on what accounts it is ſo. Only I muſt premiſe, That my Text confines me to treat of our being with him only in that intermediate ſpace of time between the hour of a Chriſtian's Death, and the Day of the Reſurrection; being preſent with him while we are *abſent from the Body.* For tho indeed we ſhall be with him to all Eternity, yet we ſhall behold him in other kind of Circumſtances as to *ſome* particulars; when *the end* of all things is come, his interceſſion is over, and *the Kingdom ſhall be delivered up to the Father, and the Son himſelf ſhall be ſubject to him, that God may be all in all.* I am therefore to diſcourſe of the preſence of holy Souls with Chriſt above to *the end of the World.* And how very deſirable that is to them, will appear by a threefold conſideration.

1 Cor. 15. 24, &c.

1. Of the Perſon they ſhall then be preſent with.
2. The State he is in, and what ſhall be manifeſted concerning him there.
3. The Circumſtances which they themſelves ſhall then be in.

1. The *Perſon* they ſhall then be preſent with; our Lord Jeſus Chriſt. For conſider how glorious he is in himſelf, how exceeding gracious he hath been to them, and how great a one in their thoughts. He is the King of kings, and the Lord of lords, the firſt and the laſt, the brightneſs of his Father's Glory, and the expreſs image of his Perſon, by and for whom all things were created; and who upholds all things by the word of his Power. Their Prophet, Prieſt and King; their Sacrifice, Reconciler and Advocate; their Peace and Hope; their Life and

and Head; their way to the Father, the Saviour, the Shepherd and Biſhop of their Souls; made to them of God, Wiſdom, Righteouſneſs, Sanctification and Redemption. Without whom they could do nothing, through whoſe ſtrengthning of them they could do all things. From whom they have received all habitual, and all ſupplies of actual Grace, and Peace, and Comfort in every time of need: Through whom their Sins are pardoned, their Temptations conquer'd, their Fears ſcatter'd, their Sorrows remov'd, their Souls quickned, their Trials ſanctified, and who in all their wandrings through the howling Wilderneſs hath been a Pillar of *Cloud* to defend them from the ſcorching heat of the Day, and of *Fire* to guide them through the darkneſs of the Night. The bleſſed Jeſus on whom they have believed, having committed their Souls to him, and laid the whole weight and ſtreſs of their Salvation upon him; whom they love more than their neareſt Relations, or their own Lives; in whom they rejoice, having no confidence in the Fleſh; whom they have ſerved, to whom they have lived; Fellowſhip and Communion with whom they have breathed after, and a little taſte whereof hath been ſweeter to them than Wine; who is precious to their Souls, the chieſeſt of ten thouſands, fairer than all the Children of Men, whoſe very name hath carried with it the ſavour of Life. What would not a diſconſolate Widow give to enjoy againthe ſweet converſe of a Husband that was the delight of her Eyes! And a mournful People to ſee and hear again their dear and juſtly-beloved Paſtor! Oh what raviſhing tranſports will be in the Faithful, when they ſhall be introduced into the preſence of that Jeſus who ſtood in the *ſame Relations*, and filled them up far better than any meer Creature was ever capable of; eſpecially conſidering they ſhall ſee him not in a low condition, but in ſuch circumſtances as they deſire to behold him in. Which leads to,

2. The

2. The *ſtate* that Chriſt is in above, and the *manifeſtations* of him there. He is there without that Veil, and thoſe Eclipſes which were here cauſed by his ſinleſs Infirmities in the Days of his fleſh. For conſider,

1. The glory of his *humane Nature* above. That Body of his which endured Hunger, Thirſt, and Wearineſs, was Spit on, Buffeted, Scourged, and Broken for them, lifted up on the Croſs, and caſt into the Grave, is now made Immortal and Spiritual; and differs as much from what it once was, as a Diamond when it is rough, and after it hath paſt through the Hands of the skilful Artiſt, ſetting off its native Beauty and Luſtre to the greateſt advantage. It now out-ſhines the Sun in his Meridian brightneſs: For ſo ſhall the Bodies of his Saints do at the laſt Day, which yet muſt be much inferior to his, he being the Exemplar and Patern to which theirs ſhall be conform'd, but yet fall far ſhort of it, that in all things he may have the *pre-eminence*. All the Members, Senſes, and Faculties of it are every way ſuited to all the purpoſes and pleaſures of his Holy Soul: And all the Powers of that Soul of his exquiſitely fitted for that noble Work and high Honour to which his Father hath advanced him; and invigorated by the conſtant and unlimited influences of the indwelling Deity pouring it ſelf into, and in a moſt ineffable manner diſcovering its own glorious Excellencies through the Man Chriſt Jeſus, to the everlaſting Admiration of all the Inhabitants of Heaven.

2. The manifeſtation of his *Deity, Unity with the Father, and myſtical union with his Brethren.* His God-head lay hid and obſcured for a ſeaſon when he emptied himſelf, making himſelf of no Reputation, taking on him the form of a Servant, and enduring the puniſhment of a Slave. The ſpeedy diſcovery of it therefore he prays for when he was going out of the World; at leaſt this is one thing intended

intended in thoſe words, *And now, O Father, glorify thou me with thine own ſelf with the glory which I had with thee before the World was.* For this glory he had with the Father from all Eternity, to be with him in the form of God. And 'tis as if he had ſaid, this hath now been hid by the poverty of my life for many Years, and will further be ſo by my ſpeedy ſuffering ſo ſhameful a Death. But O Father, make it fully known that I am not what the moſt have hitherto judged me to be, a meer Man, but truly and really God, even the ſame God with thy ſelf. John 17. 5.

And he himſelf told his Diſciples, *In that day ye ſhall know that I am in the Father; and you in me, and I in you.* Some underſtand it of the day of his Reſurrection; others, of the time when the Holy Ghoſt was poured forth. But how ſmall a portion of theſe deep Myſteries did they then know, in compariſon of what they in Heaven underſtand, where Knowledge is perfect? The better underſtanding of them is reſerved for us as one of the Priviledges of the State above: And it were well Men were willing to wait for it till they come thither, and would forbear reaching after this Fruit which hangs too high for them in their preſent State, till they *ſtrain* themſelves, and it may be tumble into the Ditch. Theſe great things of God partly through the craft of Satan and his Inſtruments, and partly through the darkneſs and unbelief of their own Spirits, the beſt are ſometimes apt to ſtagger at; but yet becauſe they are laid down in the Scriptures, they humbly adore and receive with the Obedience of Faith. It cannot but ſhed a mighty pleaſure throughout the Souls of the Bleſſed, when they ſhall ſee them diſplayed in ſuch an illuſtrious manner before them, as never more to have an uneaſy thought, like a Thorn in their Minds, about them. John 14. 20.

3. His glorious work of *Redemption* ſhall then be much better underſtood. The breadth and length, the depth and

and height of the love of Christ, and the glory of Divine Wisdom, Power, Holiness, Justice, Goodness, Mercy and Grace manifested herein, is that which they are daily studying of; their Souls do live upon, and are refreshed by.

1 Cor. 13. 12. Ver. 9. *These things we see* now *through a glass darkly.* What things doth the Apostle mean? The same things that they *did prophecy about*; viz. *Christ and him crucified.* We see these now as a Man doth those objects that are at a great distance through a Perspective-glass, which he hath but a small glimpse of. They are obscure in a great measure to us, as Truths wrapt up in a Riddle: But then we shall know them *face to face*, have such a knowledge of them as two persons have of one another that steadily view each others faces: *Now we know but in part, but then shall we know even as also we are known.*

ἐν αἰνίγμαν.

4. The views they shall have of his *Intercession* for all Saints. This is a part of that Honour and Office to which the Father hath called, and thereby *glorified* him. To perceive how near an access he hath to God, being now within the Veil, how high his designs are, how powerful his claims, how acceptable his suit, how great an interest he hath in him, how faithfully he doth improve it in the behalf of his and their Brethren, how fervently he doth plead their cause, recommend their persons and services, procure their renewed pardon and continual supplies of Grace and Strength for the carrying them through the same or the like temptations, doubts, distresses and dangers, wherewith they themselves had been exercised here below; and how effectually he takes care of their eternal Salvation. The beholding all this cannot but be highly grateful and pleasing to those Holy departed Souls, that have so high a concern for the glory of God, and the welfare of their Brethren that are left behind them, exposed to so many storms which themselves have so happily escaped. Especially considering this further,

Heb. 5. 5.

further, that the tenderneſs of Chriſt towards their Brethren which they there behold, cannot but create in them a quick and lively Senſe of the incomparable Kindneſs and Compaſſion which he formerly ſhewed to themſelves when in the ſame ſtraits. In what he doth for them, as in a Glaſs, they ſee how near they lay to his Heart, and in what a manner he appeared in the preſence of God for them.

5. That univerſal *Kingly Power* that he is inſtated in. This is a part of that Glory that Chriſt means in that Petition of his, that runs in a very peculiar ſtrain: *Father I will, that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me, for thou lovedſt me before the foundation of the World.* John 17. 24. The inſiſting upon his moſt endearing Relation to him, *Father*; the manner of expreſſion, *I will*; and the enforcing it with the conſideration of the everlaſting Love that he bare to him, ſhew how much the Heart of Chriſt was ſet upon this matter. The views of Chriſt, as liſted up on the Croſs, have been unſpeakably refreſhing to them here below; How much more will the views of him be ſo upon the Throne above, where he is exalted *far above all principality and power, and might and dominion, and every name that is named not only in this world, but in that which is to come, all things being put under his feet?* Eph. 1. 21, 22. It cannot but be ſo, conſidering how fit and reaſonable a conſtitution this is, how honourable to him, that 'tis his reward for what he endured on their account, and that of the reſt of their Brethren; that he is now in a condition to vindicate his own Honour againſt all thoſe whom they formerly ſaw to the great grief of their Souls reproaching, deſpiſing, hating and oppoſing of him; that he is able to ſave his whole Church, and fulfil all the promiſes made unto her. He is in ſuch Circumſtances that he can give *Eternal life to all that* John 17.

the Father gave him, for he hath a power over all Fleſh given
Eph. 1.22, *him* to that end. And he *is head over all things unto his*
23. *Church, which is his body, the fulneſs of him that filleth all in all.*

6. His entire *Faithfulneſs* and Devotedneſs to his Father. How amiable a ſight is an eminent Saint on Earth, on whom the Divine Image is ſtamp'd, the whole tenor of whoſe life ſhews the ſincerity of his aims for God, and the purity of his affections to him? Such a one is a very valuable thing, like a ſmall but exact Medal of a great King; and 'tis Pity there ſhould be the ſame reaſon to enhance the worth of the one as of the other, the great ſcarcity of them. And yet there's no ſuch perſon to be found on Earth but hath his Blemiſhes, and ſometimes takes a wrong Step or two; as the moſt exact compaſs in ſome places hath its *Variations*. What then will it be to behold our Lord Jeſus, the brighteſt and moſt perfect Exemplar of Fidelity to, and Zeal for his Father's Intereſt and Honour! For he not only leads a life of Glory above, but
Rom. 6. 10. a life of Service too: *In that he liveth, he liveth unto God.* Both as Prieſt and King he faithfully manageth all things with due Reſpects to his Father's Will and Glory, and goes on continually beating down every perſon and thing that exalt themſelves againſt him, till all being brought into an entire ſubjection to him, the Kingdom be reſign'd up into his Father's Hands.

7. The *excellent State of all that are preſent with him*, Angels and departed Saints. For in the ſame Firmament where the Sun is, theſe Stars are fixed and ſhine with a diſtinct Glory. His Government is acceptable, and all his Subjects eaſy and orderly; noble and holy, numerous and inexpreſſibly happy. The place where they are, as
2Pet.1.17. St. *Peter* ſtyles it, *The moſt excellent Glory*. Who can tell what noble Creatures the good Angels are, or how many Myriads

Myriads of them there be? Or give us a clear Comment on St. *Paul*'s words, where he makes a diſtinction between *principalities and powers, and thrones and dominions*? Whether ſome of them are ſubordinated to others is not ſo clear. But ſure we are they are all ſubjected to Chriſt, and there is not the leaſt ſhadow of Confuſion or Diſorder among them: The Spirits of juſt Men there are perfect, and their number daily encreaſing: None there hath ſo much as a Thorn in his Foot, a Cloud on his Face, a Tear in his Eye, or a Spot on his Soul. There's neither Pride nor Envy, Jealouſy nor Strife, Weakneſs or Folly, to render them uneaſy to themſelves or each other; they are like flaming Tapers in a Branch of burniſhed Gold, which ſo mingle their ſeveral Lights, that at a diſtance they ſeem to be but one, though indeed they are many. They live in glorious Light, entire Love, and perfect Harmony, and ſuch a fulneſs of Joy, that there is no room for any Sorrow to creep in among them. Now if the Queen of *Sheba*, when ſhe ſaw the Glory and Wiſdom of *Solomon*, the Statelineſs and Magnificence of his Buildings, and the Riches, Beauty, and Order of his Court, was wrapt up into ſuch an Admiration of him, and ſaid, *Happy are theſe thy ſervants which ſtand continually before thee*: Who can imagine the Extaſies of a holy Soul when brought into the preſence of Chriſt, the Glory of whoſe Court and Government doth more exceed his, than the place where Chriſt is is higher than that Throne on which *Solomon* ſate.

Coloſ. 1. 16.

1 King 10. 7, 8.

8. The univerſal *Adoration* given to Chriſt by all the Hoſt of Heaven. They all ſay, with a *loud voice*, *Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour and glory, and bleſſing*. And they actually give him what they acknowledge him to be ſo worthy of; for they add *bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and unto*

Rev. 5. 12, 13.

the Lamb for ever and ever. O the pleaſant melodious ſound of this Song (ſung by ſo many ſweet Voices in the heavenly Choir) to a holy Soul that ſees ſo much of Excellency and Glory in Chriſt, and is ſo ſenſible of the ſtraitneſs of his own narrow Spirit, that he unfeignedly wiſhes that wherever there is a Heart, he had a Throne, and is daily grieved here below to behold him ſo deſpiſed and rejected of Men, that know neither him nor their own Mercies!

So much for that ſecond Conſideration. The State that Chriſt is in, and what ſhall be manifeſted concerning him above. To this I muſt add,

3. The *Circumſtances which holy Men themſelves* ſhall be in when preſent with him.

And here conſider 1. what lies in the Text, *viz.* The being *abſent from the body, i. e.* the *preſent* one. Not that it can be the happineſs of a Soul to be eternally unclothed of *any body at all*, and commence a purely naked Spirit; nor the matter of a regular deſire. Departed Spirits retain an inclination to their old *Collegue*, and the being reunited to it when 'tis ſo much improved, as it ſhall be at the laſt day, will be an additional bliſs to what they now enjoy. But yet a removal from this Body *as now it is*, where the bright Sword is ſo much impaired by the ruſty Sheath wherein 'tis lodged, may juſtly be eſteemed no ſmall advantage. For what vile things are theſe Bodies of ours *at preſent?* 'Tis an humbling deſcription given of us while we are in this World, that we *dwell in houſes of clay whoſe foundation is in the duſt:* that *corruption is our father, and the worm our mother and our ſiſter*; and theſe unnatural Parents will ere long devour their Children. How many inconveniences and evils are we ſubject to while we are lodged in theſe ſorry Tenements? *Sleep*, which is the reſt of our Nature,

Job 4.19. Ch. 17.14.

Nature, is the Image of Death, and interrupts our moſt noble Thoughts and Deſigns. 'Tis to life, like long and frequently returning *Parentheſes* in an Author, that *ſuſpend his ſenſe*, and mar the beauty of his Stile. The ſeveral Creatures that we live upon, *revenge themſelves* upon us; for much of our precious time is eaten up while we feed upon them. And he that never found any ones Table to be a ſnare to him, is a perfect Man indeed. *Recreations*, tho innocent and neceſſary, are a great Diverſion from the main buſineſs of Life, and hinder the Rational and Divine Exerciſe and Improvement of the Faculties of our Souls. How doth the providing Accommodations for theſe Bodies of ours engroſs our Thoughts, take off the edge and vigour of our Affections from heavenly things, ſteal away our hearts from God, and the one thing neceſſary, and fill us with pale Fears and perplexing Cares, ſo that we neglect our Duty, or perform it with abundance of coldneſs, and a world of diſtraction? How much guilt do we contract? How many follies are we betrayed into out of an inordinate love of bodily Pleaſure, and a ſinful fear of bodily Pains?

How many Sins are Men ſtrongly inclined to by their Conſtitution and Complection? We need to make but one viſit to a melancholy Perſon, and we ſhall preſently ſee what a fatal Enemy Bodily-Temper is to a Life of Grace and Peace? How often doth Sin enter in at our Ears, and our Eyes? The *Chriſtian* hath far more reaſon to complain of being *deceived by his Senſes*, than the *Philoſopher* hath? How frequently do bodily Paſſions darken our Minds, and cloud our Judgments, and involve us in Practical as well as Speculative Errors? And the weakneſs and diſorders of the Fleſh cramp the forward motions of a willing Spirit?

What a multitude of tormenting Diſeaſes are they ſubject to, which ſhatter our Underſtandings, and bow down

down our Spirits to a continual Meditation on our Misery; are an Obstruction to the present performance of Duty, as well as a Chastisment for our former neglects; and expose us to strong Temptations to impatience and fretting against Gods, jealousies and hard thoughts of him. How many cruel methods of Cure are we forced to submit to? How many Potions do we sometimes swallow down, which are so very nauseous, that they would make a man Sick, if they did not find him so? And when the Tempest is over, how much time and pains doth it cost us to stop the *Leaks*, and piece up the ruins of the poor weather-beaten Vessel? All which too is but the rigging it out for a new Storm that will arise again in a few days. For the Sun doth not more certainly and more constantly run through the same *Signs*, than many pass through the same Diseases. And they who happily escape such Calamities as these, shall have the rough Wind often blowing upon them from some other Corner, in this *open* State where we are so much exposed every moment.

'Tis no small part of the Happiness of departed Saints, that they are absent from *such* a Body as this is, which yet they know shall be restored to them with so great advantage at the last day.

2. Consider the happiness of their *Souls*. They shall be perfectly conform'd to God's Image, and satisfied with his Likeness. They shall never any more groan as now they do, Wretched Creature that I am, who have so much of Corruption, and so little of Christ in me! In this World
Cant. 2. 5. sometimes they *are sick of love to him*, but have oftner reason to be so for *want* of it. There they shall love him as they *would*, which they never could do before. They shall have no chilness on their Spirits, no coldness on their Hearts. Never more shall that doleful cry be
Cant. 3. 1. heard, *We sought him whom our Souls loved, but we found him*

him not. Now they have a ſmall glimpſe of him in an Ordinance, as a Man of a Star through a glaſs held in a ſhaking and trembling hand, which he juſt ſees and loſes. Now a Cloud is often drawn between him and them, but then they ſhall with a ſteady Eye always behold his pleaſed and glorious Face. They ſup with him now, and how ſweet, but oh how ſhort is the Banquet! But then they ſhall always eat and drink with him at his Table, ſit with him on his Throne, as he ſat down on his Father's Throne; ſhall be Heirs together with him, and have a Kingdom appointed to each of them, as his Father hath appointed one for him. By ſuch earthly Expreſſions, becauſe we are not capable of underſtanding heavenly Language, doth the Scripture ſhadow forth to us their moſt intimate and delightful Converſe and Communion with him; and how in their reſpective Meaſures and Degrees they ſhall be partakers together with him of ſuch Bliſs and Glory, *as eye hath not ſeen, nor ear heard, nor can it enter into our hearts to conceive.* Now all theſe things being laid together, no wonder that holy Souls are *willing to be preſent with the Lord.* One would think that all the true Lovers of Chriſt ſhould ſay, not as his Diſciples, *Let us go away and die with him*, but let us go away and *live*, and be for ever with him. And ſo they would, but that there's a Lion in the way; Death is the paſſage to him. They muſt be *abſent from the Body*, before they can get to him, a thing that few have a heart to deſire, tho our Apoſtle and his Brethren did ſo. Which brings me to the John 11. 16.

II Point. *'Tis poſſible for a holy Perſon to be willing to dye, rather than live any longer, that he may be with Chriſt in Heaven.*

I ſhall endeavour to open this in theſe following Propoſitions.

1. All

1. All ſincere Chriſtians are *willing to be with Chriſt above.* For they profeſs themſelves to be Pilgrims and Strangers on the Earth, and declare plainly by the Tenor of their Lives, that they ſeek another Country. Their Converſations and their Hearts are in Heaven, they have ſet their Affections upon, and ſeek after the *things that are above*, where Chriſt ſitteth at the right hand of God. They love him more than life it ſelf, and can't bear the thoughts of being eternally at ſo great a diſtance from him. They have been drawn to him by that promiſe among others, *Where I am, my ſervant alſo ſhall be*; the fulfilling of it therefore cannot but be grateful to them. 'Tis the main buſineſs of their Lives to prepare for an eternal Abode with him, and Miniſtration before him in the holieſt of all. This is what they have in their eye, as the great end of their attendance on him in his Ordinances. And is it poſſible for them to be unwilling to enjoy what they are continually providing for? They *hope* for Heaven, and that cannot be without deſiring to be there, that they may have the neareſt Conjunction with him, and the fulleſt Enjoyment of him.

Coloſ. 3. 1, 2.

John 12. 26.

2. All holy Souls are willing *in the general* to dye *ſome time or other*, that they may be with him. This follows from the foregoing particular. They know there is no other way but being abſent from the Body to get to him. This therefore doth ſo far reconcile them to Death, that they had rather *on the whole* ſubmit to its ſtroke, than to an eternal diſtance from him whom their Soul loveth. They fear the King of Terrors indeed, but they fear and abhor an everlaſting Separation from Chriſt a great deal more. Tho when it comes to the Point, many of them are afraid to dye, and ready to contradict all again; yet they would not for all this World, and the Glory of it live always, if they might, in their preſent State. And this

this doth not flow from a ſullen and impatient humour. For,

3. A holy Soul's willingneſs to dye, proceeds *from noble Principles.* He is not like the men of this World, who when croſſed, in diſcontent, paſſion, and deſpair, madly wiſh for Death, and ſometimes ſinfully haſten it; which is not a deſiring to be with Chriſt, but only to be out of their preſent Miſery. Not but that a ſincere Chriſtian may have thoſe ſhort-liv'd fits and pangs that are very unbecoming; but theſe are the ſinful Infirmities of the man, not the holy Groanings of the Saint within, which we are now ſpeaking of. The *accidental fretting* of a rich and generous Wine muſt be diſtinguiſht from its natural Ferment.

'Tis true, indeed, a ſenſe of thoſe Miſeries that preſs ſo hard upon them, is a *help* to theſe deſires. Being *burden'd*, we groan after the heavenly Houſe. But the true *Springs* of their willingneſs to depart, are ſuch as theſe: A certain Knowledge and ſerious Conſideration of the Happineſs of being with Chriſt, and how much better that is than to continue here. A new Nature that tends to the place whence it came. A Divine Faith; Love to Chriſt; ſome degree of a weanedneſs from, and deadneſs to this World, and a ſerious preparation for the next; ſome good hopes, through Grace, of Eternal Life; ſome taſte of the ſweetneſs of an imperfect fellowſhip with Chriſt here below, and deſires of drinking more of this Water of Life at the Fountain-head. Theſe are the things that make theſe Doves be upon the wing, ready to fly away towards Heaven. 2 Cor. 5. 4.

But yet they are not too forward to be gone. For,

4. This willingneſs is *duly regulated* with an entire ſubmiſſion to the Divine Will. Tho they are in a cloſe and painful Confinement, yet they are not for breaking Priſon, but reſolve to wait till they are releaſed by Authority. They are not like an haſty Clock that out-runs time, and ſtrikes before the hour is come. Tho they are willing rather

to depart, yet they are contented to stay as long as God hath any Work and Service for them to do in this World; considering that the Presence of Christ, when they are introduced into it, will make abundant amends for the delays and sufferings of a few moments; and the more they do for him, the greater shall be their reward. But tho that be so very great; yet

5. There are *many things that do cheek* and abate these Inclinations of a holy Soul.

A real desire of being further serviceable to the interest of Christ in this World. This was the Apostle's case, who was willing to have his happiness suspended for a time, because *to abide in the flesh was more needful* for others.

Phil. i. 24.

The weakness of their Faith, and love to Christ. Too great addictedness to this World. Immoderate love to near Relations, with some touches of a distrust of Divine Providence, as tho God either would not, or could not take care of them and their Affairs, when we are gone.

But the more common and powerful Obstructions are these two.

1. *A natural Fear of Death.* Could they with a sudden *Spring* leap over the Gulf, and in a moment be with Christ; Could they but as easily get up to the place where he is, as his three Disciples to the top of that Mountain where he was transfigured; they would do it without any reluctancy or delay. But alas, the dark Valley must first be passed through, *Death* must first be endured by them; a fear of which the God of Nature hath inwrought into the very Frame and Constitution of Man, it being necessary in order to the good Government of this World. His own commands are enforced with the promises of a long Life, and the threatnings of a speedy Death; which Sanction of his would lose its edge and force, did not Men love the one, and dread the other. Were it not for this, the refined sort of

of Mankind would sinfully neglect the Body, and never undergo all that Slavery which now they endure for its Preservation. Upon every cross accident men would lay violent hands on themselves; at least, on every sore Affliction they would boldly cut the Cable that fastens them to this wretched Shoar, and sail away to the invisible World, and this Earth be unpeopled, and much thinner of Inhabitants than God hath design'd it should be for a season. The Magistrate would then always *bear the Sword in vain*, for no one would fear the edge of it. All places would be fill'd with Rapine and Blood; for he that despiseth his own Life, is master of his Neighbour's almost whenever he pleaseth. And holy Men would not have that opportunity for the exercise and discovery of their Graces, as now they have, in conquering the Reluctancies of Nature, and laying down their heads to receive the fatal stroke with steddiness and composure of Mind. So to do, is great indeed. For to endure tedious Sickness, and sharp Pains, the rude Knocks, the strong and repeated Blows that this Enemy gives to break asunder Body and Soul, which are so strongly fastned together; to be cast as a noisome Lump into the Grave, there to crumble into Dust, to be triumphed over by worms, and turned into corruption and rottenness; these are very formidable things. How doth this beat down the ascending Flame, and hinder its rise! It is hereupon with a Christian, as with an affectionate Child that is in another Land, and desirous to go home that he may be with his beloved Father. But there's a dangerous Sea to be first passed over, and therefore he often comes down to the Shoar, looks wishly over to the other side, and would be glad he was there. But when he sees the swelling Billows, his heart misgives him, and he hardly knows how to think of venturing and launching forth.

2. *The want of Assurance.* Many are ignorant, unskilful, and negligent in the great work of Self-examination. Many have but very low degrees of grace; the hand-writing of God's Spirit on their hearts is in so very *small a Character* that they are not able to read it. Too many are loose and careless in their Walk. Not a few are overrun with Melancholy, and have dismal apprehensions of their state, tho a judicious Stander-by may perceive the goodness of it; the dark side of the Lanthorn is towards themselves, and tho others behold the Grace of God in them as a burning and a shining Light, yet the Persons themselves cannot discern it. And in this gloomy State they conclude if they should dye, they should be banisht from the Presence of Christ; and under these apprehensions Death is such a thing, as strikes Terror and Confusion into every corner of their Souls.

These are the things whereby the Soul of a sincere Christian is pressed down, as the inferior Air is in the Judgment of Modern Philosophers, by the incumbent weight of the superior Air and Clouds; which as soon as 'tis in any degree unfetter'd from, by a spring that is natural to itself, it flies up again. Which brings me to the

6. As *the heavenly Life improves, so holy Souls get ground on the fears of Death, and are more willing* to be gone, that they may be with Christ.

As Grace and Peace are multiplied in their Souls, as these living Waters do encrease, they lift them higher and neater towards Heaven. The young and tender Eagles are afraid to stir out of the Nest, and try their feeble Wings; but when they arrive to a greater strength, they can mount upwards with a vigorous flight. When they are arrived at the same height and stature in Christ as *Paul* was; when they can say on as good grounds as he, *To us to live is Christ, and to dye is gain*; especially at some

ſome ſeaſons when their Hearts are liſted up into a heavenly Frame, and enlarged in ſweet Communion with God in Chriſt: They can long for Death, welcome it, and triumph over it. When their near Relations and Friends ſtand round about their Sick-Beds very Sad and Melancholy, *they* are the only chearful Perſons in the Room; they can die *ſmiling*, and ſpend their expiring Breath in Hallelujahs, that bear ſome reſemblance with thoſe they are to ſing for ever. Their laſt Speeches are like the grateful ſtroaks of a skilful Muſician when his Inſtrument is almoſt brought in Tune; a delightful *Præludium* to the ſweet Melody that ſhall immediately ſucceed. Hence it follows,

7. That this is not *a mark* whereby to try the *truth*, ſo much as the *ſtrength of our Grace*. For though there be ſome true deſires in the Soul this way, yet they may be ſo born down by many things, that they are not eaſily diſcernible; like Seed in the ground that may be rooted there, but yet hath not ſhot through the ſurface of the Earth, nor is it crowned with a beautiful Flower; or if it hath been ſo, yet may be covered by an extraordinary Snow, and be inviſible for the preſent. All cannot attain to *Paul's* Height and Spirit; the Children come behind the young Men, and the young Men themſelves fall ſhort of thoſe that are Fathers in Chriſt. Indeed no great meaſure of this can be attained, but by great improvements in Grace, a long and cloſe walking with God, and contending with Fleſh and Blood that ſtrongly oppoſe and ſpeak contrary things.

But yet to prevent Sloth, and rouze up our dull and ſluggiſh Hearts; I add,

8. That *more of this Spirit ought diligently to be laboured after.*

I ſhall have occaſion briefly to urge this in the Application. Which I now haſten to.

Uſe 1.

Use 1. Is Heaven *desirable to you under this notion* whereby our Apostle sets it forth? It is amiable in your Eyes, as a place where you hope to be eased of all those Afflictions that sit so very uneasy upon your Spirits. You like it as a *Refuge from Hell*: But can you savour it, and take any delight in it under this consideration, as a place where you shall *be for ever with Christ*? You may know this by the standing frame and workings of your Hearts towards him. If your Eyes have not been opened to see his Beauty, if your Hearts have not been drawn to him, if your Souls do not pant and thirst after him, and rejoyce in him; if he be as a wither'd Flower to you, the Heaven which the Gospel hath propounded to us, cannot be grateful to you. How can such a Man tune his Voice to sing the Song of the Lamb, or take any pleasure in that place, if it were possible for him to crowd into it?

2. See to it that you be persons *so qualified*, that when you die, you may *be present with the Lord*. Suppose God should say to you, *This night shall thy Soul be required of thee*, Whither do you think it would go? Don't many of your Hearts misgive you, and your guilty Consciences tell you, not to be with Christ, but with Devils and damned Spirits beneath? Die ere long you must, and the youngest and strongest among you know not how soon. There's a common Executioner that stands invisibly by us all, and hath not promised the Civility to wait till we give the *Sign*: he may suddenly and without any warning give us the fatal Blow. It may be in a little while you may be filled with such intolerable Pains, that you may long to be absent from the Body, that you may be out of your Misery. But yet how will you be able to wish for that, if you are tortured with Fears of hearing those dreadful words, *Depart from me ye cursed?*

Will

Will you then *believe on the Lord* Jesus Christ with all your hearts? For the unbelievers will be shut out.

Will you seek after *Regeneration*? For *verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.* Give God no rest till he put this good Principle into you, that you may *cease from evil, and do good.* Without this, the most glittering Profession will not avail; and multitudes will find it so when 'tis too late. You have the *Superscription* of God upon you, see that his *Image* also be stamped on your Souls, otherwise you will be rejected. Our Saviour in propounding the Parable of the Virgins, speaks of them as though there was an *equal* number of wise and foolish ones, *five* of one sort, and *five* of the other. But in our days we have reason to apprehend the latter do vastly exceed the former; and then they will look like *foolish* ones indeed, when that Scripture shall be fulfilled, wherein it is written, that the Judge shall say to many that *have eat and drunk in his presence, and heard him in their streets, I know not whence you are, Depart from me all ye workers of iniquity.* The Sentence, is Severe, but Righteous, and Universal too. All that fall under that Character shall fall under that Condemnation; and 'tis worth our while to observe the disdainful manner wherein their Plea is over-ruled, and Execution awarded against them. *Then shall ye begin to say,* q. d. this is so idle and frivolous an Allegation in the behalf of the workers of Iniquity, that they *have eat and drunk in my presence, and I have taught in their streets,* that I can have *no patience* to hear it: I will cut off such foolish Babblings and idle Arguments immediately, for they do not deserve any regard. And *I tell you, I know not whence you are.* I scorn to be thought to have any Acquaintance with, or Respect for so vile a Generation of Men. I often warned them that I would disown them; and I now judicially declare, I am unalterably fixed, and will never change my mind.

1 John 3. 3.

Matth. 25.

Luke 13. 26, 27.

Will

Will you serve and imitate the Example of Christ? For
John 12. 26. *if any man*, saith he, *will serve me, let him follow me, and where I am there shall my servant also be.*

Oh that Men were wise for themselves, that they would consider and prepare for their latter End, that then an entrance may be administred to them into the everlasting Kingdom of our Lord and Saviour!

3. Let holy Souls *labour after this divine and raised frame* of Spirit, to be *willing rather to be absent from the body*, that they may be *present with the Lord*. How willing was Christ to come from Heaven, a far better Place than this where we are, to undergo a sharper Death for you, than you can suffer to be with him? And should you be unwilling to depart hence, and go to him? How unkindly may he take such a temper, when he is gone to prepare so glorious a Place for you, that you should be so backward to enter into it? He desires that you may be *where he is, to behold his glory*; And should not the same mind be in you that is in him? What though Death lie in the way? Is it not an Enemy that he hath Conquer'd, and pluck'd out its Sting? What have you in this World, the Element of Sin and Sorrow, whose Pleasures are so thin, whose Miseries are so weighty, that you should hang about it, and cleave so fast to it? Methinks you should groan earnestly within your selves to be gone to that better Place and Company.

That you may be willing, draw off your Affections from every thing here below; take heed of over-indulging the Body, and the Pleasures of it; familiarize Death to your selves by serious Meditations; encrease in the Knowledge of the Mystery of the Father, and of Christ, Faith in him, and love to him; beware of wilful Sins; get and keep your Evidences for Heaven clear, and let the Glory of God and Christ be the end of your lives.

Let

4. Let not ſurviving Friends *too much regret and bewail the Death of* their *Holy Relatives.* They are gone from us, but they are with Chriſt, where they were and are willing to be.

And this I doubt not is the Caſe of your late Reverend deceaſed Paſtor, Mr. *Richard Mayo.*

He was a Man of ſincere Godlineſs.

A worthy Perſon, ſufficiently known in this City for his great Skill and Pains in training up of Youth, was the happy Inſtrument which Providence made uſe of for the firſt awakening and enclining him to look out after God. I have often heard him ſpeak with great thankfulneſs both to God and him, of that mixture of Love and Prudence whereby he gained upon him. Mr. Singleton.

God having engraven a Divine Image upon his Heart, uſed him as a *Seal* to impreſs the ſame upon many others. For upon this he ſoon entred (tho Young) upon the Sacred Work of the Miniſtry.

I ſhall not follow him into all the places of his Abode, tho he was like a Box of ſweet *Perfume*, that ſheds abroad a fragrant Smell whitherſoever 'tis carried and open'd. It ſhall ſuffice to take notice of one or two only.

He was fixed for many years at *Kingſton upon Thames*, where he had a large opportunity for Service, and his Labours were crowned with an anſwerable Succeſs. And tho moſt of the old Diſciples that were wont to ſit under his Miniſtry are dead, yet his Name and Memory ſtill *lives*, and is very precious there to this day.

But tho that was the place of his ſtated Reſidence, yet he was not confined to it, and 'twas pity he ſhould. He kept up for ſeveral Years, a weekly Lecture in *London* at *White-Chappel Church*, where multitudes flocked after him to that degree, that many were wont to hang about the ve-

ry Windows, glad to fix their Foot in any place where they might but have the advantage of hearing him; so that they *darkned* as well as *filled* the place. And seeing the Multitude, he was moved with Compassion, open'd his Mouth and taught them with great Life and Zeal, a more than ordinary Spirit being pour'd out on him and them, so that the Word of the Lord ran and was glorified. Such a deep tincture and savour of God, Christ, and Religion, was by his means left on the Spirits of many, as is not worn out to this very day.

At length came that *Black day*, wherein so many hundred faithful and excellent Ministers of Christ were ejected; and he among the rest. But yet they could not wholly silence him, because he remembred that it was written, *Wo be unto me, if I Preach not the Gospel.* I pass over all the following time, which he with the rest of his Brethren spent with a great variety of interchangeable Providences till he came to be fixed with you.

1 Cor. 9. 16.

You know his preaching among you to have been solid, weighty, and substantial, apt at once to instruct and move. For the matter of it, it was things of the greatest importance, Christ crucified, the necessity of an Interest in him, Conformity and Obedience to him; imputed Righteousness and inherent too, not putting one into the room, or exalting it to the Prejudice of the other, both being necessary in their proper places, and to distinct ends, which he knew well how to assign, and warmly to press. Three great Excellencies in his Preaching I have often observed, that it was methodical, clear, and genuinely derived from his Text, like ripe and fair fruit that drops from the Bough whereon it *naturally* grew. I had rather that your *Lives* than my Tongue or Pen, should shew how successful his Labours have been among you; yet I have had the opportunity of knowing that here he hath been far from labouring in vain; tho it

can't

can't be presumed, but that he hath done a great deal more good than ever came to my knowledge, or even to his own, while he was here below.

As for his great insight into Divinity, both Polemical and Practical, his Learning and Ingenuity, you may have a tast of all these if you peruse what he himself hath publisht; a Catalogue of which you will find annexed to the end of this Discourse. And indeed Men's own Books are far better *Pictures* of the Authors, than any of those which their Friends are sometimes pleased to set before them. We may in these Points more fully and exactly discern what manner of Men they are, by what they themselves have written, than by any Representations that another can make of them. The Understanding Reader may become more so, by a diligent consulting of what he hath printed; and then will have reason to thank me, tho I only do the Office of *a hand in the Margent*, point out to him those remarkable things that deserve a very attentive perusal.

Besides all this, he had some other most valuable Qualifications; such as a great love for Peace and Union. This he unweariedly pursued with a godly Zeal in despight of all Discouragements; a thing that all wise and good Men can't but wish to see effected for the Glory of God, and the publick Welfare. For Animosities and Divisions, flaming Anger and Passion in the Bosoms of Brethren one against another, will naturally *produce* as many terrible effects, as blazing Comets in the Heavens are generally thought to *presage*.

Add to all this his great Sincerity, and an excellent Sweetness of a natural Temper that ran through his whole Converse, like a Golden Thread through a Garment.

With such a one you may be sure that I could not but lead a very happy and comfortable Life. We drew in the same Yoke, and the same Way, though indeed on my side with

a *vaſtly unequal ſtrength.* He treated me with the ſame gentleneſs and kindneſs as the *right* hand doth the *left.* The *pleaſure of a Miniſter's Life and the ſucceſs of his Labours greatly depend on this; the contrary will weaken his Hands, and is enough to break his very Heart. Where two are joyned together to ſerve their common Lord in one place, though matters ſhould not come to an open Breach and Quarrel, yet if there be but a ſhineſs, or a ſecret diſpleaſure againſt each other tainting their Spirits; or if there be but* oblique *Reflections, 'tis like the two Eyes in a Man's Head turned ſeveral ways and looking ill-favouredly on each other, a very unpleaſant and uncomely thing, and very prejudicial to the Body which they are to ſerve:* But God be thanked it was not ſo with us. We have lived and laboured together among you for about the ſpace of eight Years, and matters have been carried with the ſame endearing Affection on his part, and the ſame reverential Reſpect on mine, as are wont to be between a Father and a Son; which have been ſo far from decaying, that they were daily on the growing hand: Like the *Joynts* of the Body the longer we grew, the more firmly we were knit together; of which he gave me very ample Proofs, particularly throughout his late Sickneſs, which put a period to his Days about the 65th Year of his Age.

His make and the ſtrength of his Conſtitution, and his uninterrupted ſtate of Health for ſo many Years (which made his Life like a ſtrong Thread drawn out to a great length without any *Knots*) promiſed a much longer continuance here. And could the Skill of his *Eminent Phyſicians*, who were alſo his cordial Friends, have effected it, we had yet enjoyed him. But experience ſhews us, that neither the natural Strength of the Place, nor all the contrivances of the moſt excellent Artiſts, are able to keep a Caſtle from being taken, which is ſtrongly beſieged by a numerous and potent Enemy, and furiouſly battered by a great train of Artillery

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He was attack'd by a great variety of Diſtempers; and while endeavours were uſing to diſmount one Battery, another as ſtrong and threatning was raiſed; and then no wonder the Fortreſs was ſo ſpeedily taken, even tho the Gariſon had not been weakned by any foregoing Siege. But there was no Diſtemper in his Mind, tho ſo many in his Body; his *Soul* was in *health* and at eaſe. Throughout the whole of his Sickneſs of ſix Weeks continuance, all was clear between God and him. His end was like the *Light* of the Evening when the *Sun* ſetteth, an Even- 2 Sam. 23. 4.
ing *without any Clouds.* He ſaid to my ſelf, when I enquired of him, concerning that matter, *I have not indeed thoſe raptures of Joy which ſome have felt,* (*tho yet*, he added, *bleſſed be God, I have ſometimes taſted of them too*) *but I have a comfortable well-grounded hope of Eternal Life.* Another time; *I have had my Infirmities and Failings; but my heart hath been right with God as to the main, and I look for the Mercy of our Lord Jeſus Chriſt to Eternal Life.* Again, another time, *I know that I have paſſed from Death to Life.* And again, *Bleſſed be God for our Lord Jeſus Chriſt who hath delivered me from the wrath to come.* In the preſence of others that ſtood by him, when the ſudden *Blaſt* was ſo ſtrong as almoſt to puff out the Lamp of Life, expecting to dye in a very few moments, he ſaid in the words of the *Pſalmiſt*, *Into thy hands I commit my Spirit; thou haſt redeemed me, O Lord God of truth*; and this was utter'd by him with a more than ordinary chearfulneſs viſibly ſpread on his Face. He would often ſay in his Sickneſs, *If God hath any pleaſure in me, and any more work for me to do, he will raiſe me up; but if not, lo, here am I, let him do with his ſervant what ſeemeth him good.*

In ſhort, I could neither obſerve my ſelf, nor learn from thoſe that were conſtantly about him (*who muſt know this matter better than any others*, and would not *lye for God* himſelf)

himſelf) that he had the *leaſt Darkneſs* upon his ſpirit as to his preſent and future State from the beginning of his Sickneſs, till he gave up the Ghoſt, which he did the laſt Lords-day about five in the Morning, the time when he was wont to ariſe and prepare himſelf for his Sacred Work. Then did he enter upon his Everlaſting Sabbath, to the very great loſs of his own Family, of this Society in particular, and indeed of the Church of God, and Intereſt of Chriſt in general among us. To our great loſs, but his own gain; and therefore weep not as thoſe that are without hope or comfort. For he is entred into the Joy of his Lord; he is gone within the Vail, and hath left the People weeping without, to whom he ſhall never return. For the Eye that ſaw him in this place with ſo much delight, ſhall ſee him here no more; the Ear that ſo often heard him with pleaſure, ſhall hear his Voice no more.

But tho the *Sower* be dead, let not the *Seed* be ſo. Let me beſpeak you in the words of the Apoſtle, *Remember him that had the rule over you, Who* ſo often *ſpake to you the word of God, whoſe faith follow, conſidering the end of his converſation.* For his END was PEACE.

Heb. 13. 7.

The God of all Grace enable us to prepare to follow, that when our turn ſhall come, we may alſo go to the great Shepherd of the Sheep, even that Jeſus who hath loved us, and waſht us from our Sins in his own Blood, and may be for ever with him ſinging Hallelujahs to God, and to the Lamb that ſitteth upon the Throne.

FINIS.

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ERRATA.

Pag. 10. l. *antep.* r. *is as.* p. 14. l. 5. for *Gods* r. *God.*

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